



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution. One issue each year is sub-titled Community Comments.

our conference august 19, 20, 21

Our summer conference this year is on the subject of Health and Community, August 19-21 in Yellow Springs, Ohio. The focus will be on the community as a basic unit of health, with the emphasis on positive health as contrasted with pre-occupation with disease and its treatment. This involves the whole person, with concern for social, economic, mental and psychological factors of health as well as nutrition and physical aspects.

Our resource people will be Wilberta Eastman, one of the founders of the Yellow Springs Better Health Cooperative and resident of the Vale Community; Bruce Ashley, M.D. from Quaker Earth, Adams County, Ohio; Del Cline, M.S.W. also from Adams County, who together with Bruce is starting an organization called "Self-Health Associates, Inc.", wherein their practice includes total health care; and Julie Dyer, a nurse-in-training and a resident of Camphill Village, Kimberton Hills, Pa., which community cares for handicapped adults.

For more information please write us.

rites of passage: death & dying

THE ROLE OF DEATH IN EDUCATION

Twice in recent years death has claimed staff members at Arthur Morgan School who were respected and loved by the students. In each case students had an active part in the arrangements --building the burial box, preparation of the grave, conducting the graveside service and later the memorial meeting, and in thoughtful discussions of life and death and the significance of the life of the persons who had died. Not only did the students find these experiences meaningful but they helped provide encouragement and strength to the surviving families. Death was a deeply shared community experience.

Education at its best is not so much preparation for life as life itself. Recently one of the students who knew Elizabeth well and who shared in the arrangements at the time of her death, suffered from bone cancer, losing one leg and ultimately his life. Friends of his family commented on the surprising cheerfulness and courage with which he accepted his misfortune. Since death

is an essential part of life, the sharing of the experience of death in a creative and natural way is both a duty and a privilege.

The occurrence of death is unpredictable, but the educational need recurs with each student generation. Hence education relating to death cannot always wait for the fact. There are two central concepts relating to death which supplement each other. From these two concepts rises a broad philosophical spectrum relating to death.

The first concept is that the individual life is brief and that our most cherished relationships are temporary. Knowledge and reason tell us this is so, but instinct denies it, assuring us that we will live forever. Caught between reason and instinct, we tend to believe in instinct, and to conduct our lives as though they were permanent.

The second concept is that our individual lives are part of a much larger whole, like threads in a vast, continuing fabric. Our customs, habits, speech, feelings --even our biological structure--are part of a vast and remarkable continuity of nature and of man. Yet too often we act like aliens to mankind and to nature, pretending that our lives are no one's business but our own.

Vital as these concepts are, it is impossible to fully accept either of them without first accepting the reality and universality of death. Until we have learned to accept death we are not really living.

Let us apply the first concept. Consider that you are certain to die. Maybe ten or sixty years from now--maybe this very afternoon! No one can say when. All sights, sounds, feelings will cease forever. A flight of birds

across the summer sky, the texture of the bark on a nearby tree, the hum of voices in the next room, the curved back of that chair; you will never--not ever--see or hear these things again.

Suddenly, as you face the reality of your own death, these familiar things around you explode into vivid interest and meaning. The shape of that leaf, the color of that rock, the movement of that cloud has something to say to you. You become hungry for knowledge about the plants and animals and atmosphere of this strange planet on which you briefly find yourself. Life becomes fresh and exciting. How can a person be bored, waste time or think petty thoughts in the midst of such an experience? With no time to lose, one must develop the quality of his life to the utmost. Only in lively and intense commitment can the greatest satisfaction be found.

Nor are you alone. Your parents, friends, everyone you love is going to die. No one knows when, but there is no doubt about it. How can you be selfish or unkind toward them or toward anyone? Time is too short. If we are going to practice love and gentleness and patience toward our fellow man we must be about it today.

The second concept is equally basic and powerful. Life is a continuous process through millions of years. Each of us is, on the one hand, a unique personality and, on the other, a tiny corpuscle in a vast continuing stream millions of years old. Hundreds of thousands of species have come and gone as life has moved slowly toward more complex forms. Some species, including man, have developed a remarkable degree of intelligence and/or manipulative skill. All are dominated by instinct and necessity.

Man perhaps more than any other, has acquired a capacity to develop and transmit traits by social contact as well as through biological mutation and heredity. His hopes, ideals, concepts and dreams--even his power of speech and social organization are developed and carried forward in this way.

All of us alive today are links between the past and the future, carrying forward the good and the bad, in an on-going, constantly changing process. This is a new dimension in the development of life, with breathtaking possibilities for well being--or for ill. A keen awareness of our vital role in this process and a determination to play it well, can be a great source of joy and satisfaction. Our lives did not begin with birth or conception, nor will they end with death.

Above all, the two concepts must go together, to make for a full and useful life. Taken by itself, the concept that life is short and must be lived to the full and with kindness, can easily become a rationale for self-indulgence and naive sentimentality. Likewise, the realization that each of us has a lifelong role in human destiny can, if untempered with sensitivity and gentleness, become harsh and self-defeating.

Taken together, these ends and means can blend harmoniously, if not always consistently, into emergent patterns of value and styles of living filled with joy in the present and hope for the future.

The article above was written by Ernest Morgan, not long after the death of his wife, Elizabeth, who founded the Arthur Morgan School at Celo, North Carolina. It appeared in the February, 1972 issue of Celo Education Notes, and all but the first three paragraphs were later used in the opening article of A Manual of Death Education and Simple Burial. This Manual has just appeared in its Eighth Edition and is available from Community Service for \$2. A few copies of the Seventh Edition, with an updated directory of memorial societies, are still available for \$1.50 and postage.

HOSPICES: FOR THE DYING, RELIEF FROM PAIN AND FEAR

Excerpts from an article in Science, Vol. 193, p. 389-391, July 1976, by Constance Holden. Copyright July 1976 by the American Association for the Advancement of Science.

Despite the growing concern about death and dying in this country, there is not much understanding of the needs of dying people--the need for comfort both physical and mental, for others to see them as individuals rather than as hosts of their diseases...

Hospices--homes for care of the dying--are one way to meet the problem. The hospice idea, which originated among religious orders in the Middle Ages, has its modern flowering in England, where a number of such places have been set up for attending to dying cancer patients. These differ from the kind that are still run by charitable religious groups in one significant respect: In addition to loving concern for patients they are undergirded by a solid medical component whose chief characteristic is the sophisticated management of severe pain and other unpleasant symptoms of terminal cancer.

Best known to professionals in this country is St. Christopher's Hospice in London, founded less than a decade ago by Dr. Cicely Saunders... Saunders' unique contribution to hospices has been the sound medical management of terminal cancer pain. The first goal at St. Christopher's is to make the patient free of pain, and of the memory and fear of pain, by arranging that continuous dosages of analgesics be given so that the patient is always one step ahead of the

pain... Saunders explains that when a patient's fears and anxieties are relieved the dosages can often be lowered, because so much of the subjective sensation of pain comes from emotional distress...

Pain control is only part of what makes the hospice unusual. The rest comes from the atmosphere created by constant attention by the staff and volunteers who spend much time just listening and handholding (there is much more physical contact than in hospitals), and by the presence of friends and family members who can drop by almost any time and sometimes spend the whole day at the patient's bedside...

Saunders explained that the character of the hospice has a lot to do with the community where it is located, a closeknit neighborhood in southeast London. Patients--those with the worst pain get the first priority--are drawn from a 6-mile radius containing 1.5 million people...

Children, of course, are good to have around, and there is a nursery for offspring of the staff on the grounds of the hospice. Families are encouraged to help with patients' care. When someone dies, the staff mourn too. Relatives are looked after to see how they handle bereavement, and those thought to be "at risk" are visited frequently by staff members and volunteers...

Saunders emphasizes that medical care at St. Christopher's is "appropriate" care--which is to say, it is the patient and not the disease that gets the attention...

The English are not very big on psychiatry, tending more toward re-

liance on common sense. A psychiatrist does sit in on the frequent staff meetings to help participants communicate with each other and to offer advice on dealing with patients in particular emotional distress. It may well be asked how the staff can handle such constant association with death. Some can't take it but most can; as Saunders says, what they are seeing is "not constant pain, but constant relief of pain".

Whereas in the past some members of the medical establishment have tended to regard people like Saunders as pious eccentrics, the hospice idea now appears to be catching on in England, where 22 additional hospices are now being planned.

But it is hard to predict how successfully the concept could be incorporated into the American health care system... At present the National Cancer Institute has only one American model, Hospice, Inc., in New Haven, Connecticut, which it has been supporting with \$8000,000 a year. Hospice closely follows the English model, but at present is only a home care enterprise...

Perhaps the most serious reservations about efforts to sprout hospices in America come from Mel Krant, director of cancer programs at the new University of Massachusetts School of Medicine in Worcester. He feels... that hospices will simply add to the excessive fragmentation, overspecialization, and discontinuity in American medicine. A hospice will be the incarnation of yet another specialty--care of the dying--and will become "another discontinuous phenomenon" when what is needed is integration. Krant has high regard

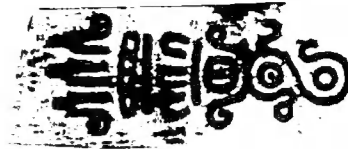
for the English hospices, but he fears that without the spirit of voluntarism and community feeling that exists in England and without leaders as "utterly devoted" as Cicely Saunders, hospices will turn out looking like nursing homes. He also thinks hospices would help relieve hospitals and physicians of their true responsibilities, which should include more community involvement. Krant thinks it better that Americans develop their own indigenous models for incorporating hospice concepts...

The way things are conducted at the English hospices seems strange to doctors who have been trained as therapeutic activists--one doctor, after 2 months at St. Christopher's, wrote "...sometimes my inability to cure a patient became almost unbearable". Finally he found new kinds of satisfactions---"from helping to transform a patient in severe pain into one pain free and at peace".

A sidelight...to the hospice philosophy bears on its relationship to the euthanasia controversy. Richard Lamerton, the young medical officer at St. Joseph's Hospice... writes: "If anyone really wants euthanasia, he must have pretty poor doctors and and nurses". For, he says, when concern for the patient's well-being replaces dogged attacks on a disease that is hopelessly out of control, the euthanasia dilemma ceases to exist. In hospices... patients are not fed intravenously if they want to stop eating. Antibiotics are not automatically given for the pneumonia of a terminal patient... To Lamerton, this is not "passive euthanasia" but "appropriate care".

...The hospice movement does not represent a new approach toward

dying, but simply an attempt to establish as standard those principles that have always guided the best practitioners.



THE BICENTENNIAL: WORKING TOGETHER FOR THE GOOD LIFE IN GHENT, N. Y.

My home community of Ghent, N. Y. was settled in the 18th century. Over the years a variety of religious fellowships and other local organizations formed, many still being in existence today. With at least three different "neighborhoods" (the hamlets of Ghent and West Ghent and the Ghent portion of the Village of Chatham) and a population of around 4,000, Ghent is one of eighteen towns (in addition to the City of Hudson and four villages) in Columbia County, a largely rural area about 30 miles southeast down the Hudson River from Albany.

As the Bicentennial year of 1976 approached, Ghent began to plan for a proper celebration. The town Supervisor appointed a Chairman of the Town Bicentennial Committee, who asked that all non-profit organizations in town appoint a member to serve on the Committee. In addition, other individual community members came forward to serve. The Committee has been actively functioning since late 1974.

Since then we have had a wide variety of community celebrations, some of local historical interest, others just for shared enjoyment such as a block dance at the firehouse.

We have also accomplished several

long-term practical projects, one of which was the publication and free distribution to all households of a Bicentennial Brochure.

Financing for the various activities came mostly in contributions from local organizations and from fund-raising activities. We also received a grant from the New York State American Revolution Bicentennial Commission. Finally, the Town Board allocated funds from its budget, primarily to help finance the Brochure and to construct a tennis court.

While the attendance of the representatives of the local organizations at the monthly meetings was limited, and a small executive committee carried the major load in planning, the members of a number of local organizations were very involved and busy at certain points and hundreds of community members took a fairly active part at one time or another.

Included in our activities were the refurbishing of a Revolutionary War Veterans' graveyard and the construction of a tennis court. It seems that one of the major values of such work was the opportunity afforded for people from many different walks of life and of all ages to work together and to get to know one another, people who were previously unacquainted or who only slightly knew each other - even if both parties had lived many years in the town! Also, in a number of instances newcomers to town and oldtimers interacted and worked together in ways that normally would not have taken place until many years later. Out of these joint activities - in which many individuals had opportunities to take bigger or smaller leadership roles - there grew a much greater general awareness of available community

talents and abilities and thus of who might be tapped for particular community events in the future.

I believe a number of friendships arose because of these activities. In some cases certain individuals gained deep respect and admiration for other individuals and families with whom they worked closely. Should this in fact lead to an increase in the number of real and meaningful relationships and friendship in the community, it would indeed be a very positive result building toward a community that fosters the good life and happiness for its members.

A second major value was the increased recognition and awareness gained by many of exactly what Ghent already does contain, in terms of a rather large variety of organizations and activities. Townspeople now know much more of their common local history and heritage, which is leading to greater local appreciation and community pride. And many folks are now more aware of the options for participation and of where they can best put their talents to use for the common good. The Bicentennial Brochure has been a major factor in this greater local awareness, knowledge and pride.

A third major value was that many people had opportunities to show, test out or otherwise practice their special talents, interests, leadership ability or just plain willingness to work hard for the common good. These actions are bound to work toward greater personal fulfillment on the part of these individuals as well as the groups and churches to which they belong.

A fourth value was that there began to develop a greater awareness in the minds of many of the total overall entity

of the Town of Ghent, including our at least three distinct geographic "neighborhoods" as well as our many voluntary and other organizations and our different age groups - from youth to senior citizens. This should help break down potentially limited vision and create greater breadth of perception of the over-all needs of the community.

Yes, we have accomplished something but, as always in human affairs anywhere, much remains to be done. There are many projects that could benefit us all, within our capacity, that have not yet been tried and may not even be clearly defined in the minds of more than a few. Some of these events and goals could bring joy and laughter as well as achievement. And some could increase the sum total of human "caring" about and helping of one another - surely a valuable growth in any human community.

There should, of course, be a wider sharing of responsibility and a lessening of the burden on some who have carried much of the ball up until now. But that is possible. We have now clearly laid the groundwork for this additional participation, from 1977 (which happens to be New York State's Bicentennial Anniversary) on. And we will be able to continue to make good use of the interest and background of those who have already served so long and so well.

We are on our way toward a better tomorrow and an even better community --as we have always been on our way, during the more than two centuries of human life in our town. But now we are on our way with even greater strength and sense of common purpose and direction than ever before.

- Howard Lee Cort

emergency at mitraniketan

The following are edited excerpts from letters received from Viswanathan, director of Mitraniketan in Kerala, South India, and his wife Sethu. Since they are currently facing a dire emergency due to a hurricane, their most recent letters are printed first:

May 3, 1977

The chicken-pox epidemic has almost finished. But another unhappy event happened on the afternoon of April 6. A heavy storm with thunder, lightning and rain destroyed and uprooted most of our crops including Jack, Mango, Coconut, Arecanut, Cashew and Plantain trees. Two roofs of buildings completely fell down and one side of our nursery building and a side of the Girls Hostel building were damaged. But one good thing is that no harm was done to people. The total cost is estimated to be worth of Fifty Thousand Rupees (about \$6,000). This storm affected only some areas of Vellanad. Some five hundred families lost their houses including some of our staff and students. Electricity and telephones were cut for two days... The people in the village are upset... Our Community members, in addition to our work, went in groups and helped the villagers in rebuilding their houses. So at present we are in the middle of difficulties.

Our school closed for mid-summer vacation on the 15th of April. The Monsoon season is already started; still some days it is hot. We have to change the roof of the auditorium due to this storm as it is now shak-

ing. Otherwise two classes can be conducted in the auditorium. Repairing the auditorium means changing the whole roof and it needs money and time. The month of June it will be really pouring, otherwise we could conduct classes under the trees. We are in a dilemma how to open the school in June. But always we are hoping something good will happen.

Sethu Viswanathan

From Viswan's letter of April 4, 1977, we add:

I am much better now getting ready to cope with day-to-day problems and to concentrate my time to see similar ventures developed in other needy rural areas and tribal concentrations. Mitraniketan is gradually being equipped to meet the extension and training need for the purpose. It has already made its contribution in the immediate areas and surroundings for the general awakening and awareness.

...The hurricane came at a time while we were facing financial crisis to meet the increasing demands to move into other areas and to consolidate and maximise our production-cum-training wings.

However, we hope the present relaxed political set-up at the national level will make it easier for voluntary organizations like Mitraniketan to come up to meet the challenges in society.

Recently, the Government of India's Ministry of Education is paying more attention to Nonformal Education to

be utilized as an effective means of over-all development process. They have set up a committee to study the problems and co-ordinate the work done so far in India by government, and non-governmental agencies... However, I am interested at this stage to pursue my idea of linking formal with non-formal education and vocational training which will include young and old of various age groups and sexes in each area of operation. This will be a combination of a community college and a folk high school with a production-cum-training bias. It will be both residential and of the day school type drawing in largely the community resources, (human and material) available in the area...

Viswanathan

From Viswan, March 1, 1977:

I have not been keeping well for the last few weeks because of diabetes. It took a few weeks to bring it under control because of high rise of blood and urine sugar. Though I am all right, it seems, with diet control I have to have a daily intake of insulin as a routine part of my life. Still I am resting at home to get physically and psychologically adjusted to the new way of life...

Mitraniketan is facing a very difficult period at present both financially and otherwise, because recurring food and salary expenses are increasing due to the rise in the cost of living and also the cost of materials. At the same time agriculture products are fetching low prices as the prices of essential commodities have gone down. The wages for labour have doubled. Since we cater largely to the needs of socially and

economically vulnerable groups, we can't expect much income by way of fees, etc. It will take a few more years to generate income enough to break even. Another problem we are haunted with is the outbreak of a chicken-pox epidemic. It has affected almost the entire Mitraniketan Community with a very few exceptions. We also had to close the school section for a period as a preventive measure. We face all these problems with good faith that we shall overcome this situation because of the community's firm determination and tighten-the-belt policy...

We very frequently get visitors from various parts of the world and from other parts of India representing all kinds of organizations and institutions.

At present 25 out-of-school young adult women between 18 to 30 are undergoing training in tailoring. This will strengthen, after a year's training, the garment making and embroidery unit we have. The shoulder bag weaving is coming up as we are giving training to more people. Maybe we could start sending them to the United States also...



To those of our readers who want to know more about Mitraniketan we have It Can Be Done In Education for \$1.00 and other writings about this Indian Community by Arthur Morgan which we will include.

If you care to help Mitraniketan in its emergency, please send your ear-marked, tax-deductible contribution to Community Service, Box 243, Yellow Springs, Ohio 45387.

The following is an excerpt from the article "Poverty, Politics and Fertility: the Anomaly of Kerala", by John W. Ratcliffe, in the Hastings Center Report of the Institute of Society, Ethics and the Life Sciences, Hastings-on-Hudson, N. Y., vol. 7, no. 1, February, 1977.

To sum up, Kerala for decades was among the lowliest of Indian states, more "overpopulated" and possessing the fewest available resources to invest. But unexpectedly, and within just a few years, it has become the most socially developed state in all India. Its people are better educated, healthier, live longer, enjoy higher wages, are more secure in their jobs and personal life--and have fewer children--than any others in India. In short, the quality of life has improved substantially for the broad majority--the espoused objective of all development plans. And because this objective has been achieved, Kerala's social, economic and political problems, while not fully resolved, seem more amenable to solution, particularly when viewed in the broader all-India perspective.

We can't help wondering how much influence Viswanathan and Mitraniketan had on this greatly improved condition of Kerala since Mitraniketan started in 1955.

book reviews

ELLEN SWALLOW: THE WOMAN WHO FOUNDED ECOLOGY, by Robert Clarke, Follet Publish Co., Chicago, 1973.

Ellen Swallow and In Critical Condition, read together, are books that provide an in-depth perspective of human health problems.

Swallow, the first woman graduate of Massachusetts Institute of Technology, was a chemist who typically analyzed a problem down to its basic elements and then proposed a solution. Using this method Swallow tackled the problem of the unhealthy environment of the 19th century. Her studies of polluted water, air and adulterated food always led back to the unchecked practices of industry as the carcinogenic health hazard in heavily urbanized populations.

"With every meal, every breath of air, every swallow of water, every walk or ride through town, every visit inside an unventilated building, the odds in favor of illness went up. Industrial practices, government apathy and public ignorance stimulated the spiral", summarizes Swallow's biographer Robert Clarke.

Industry intruded also upon the symbiotic partnership of husbands and wives adjusted in an agricultural economy, seriously separating the family socio-economic unit, as more and more women, forced by economic pressures, spent long hours in the lowest paid industrial jobs with few hours left to manage the home.

To redress this balance, Swallow advocated upgrading women's status through education and representation in policy roles. She suggested women take advantage of successful industrial technology to improve the home environment. She led the way by designing and constructing a model home down to the plumbing, heating and ventilation -- completed immediately prior to marrying mineralogist Robert Richards.

The ex-farm girl recorded other firsts: first woman faculty member of any science school, established school lunch programs, spearheaded the consumer

movement, founded the first university extension school, did the first state water and sewage study in America, instigated what is now the Marine Biological Lab in Hyannis, founded the American Association of University Women, opened the first public nutritional science kitchen, and, as an industrial consultant, "pioneered new health, safety and environmental measures."

Four days before her fiftieth birthday, November 30, 1892, Swallow christened her interdisciplinary science approach to problem-solving with a speech saying in part, "Perhaps no one is to blame for the fact that the science to teach people how to live (in their environment) has been so long in getting any attention... Men built houses long before they knew how to live in them safely".

Then her protégée, Mary Hinman Abel, followed up by emphasizing that we all must co-operate in preserving our common environment and advance further through educating everyone on ways to improve environmental conditions.

Oekology was launched on a sea quickly made stormy by criticism from male dominated academic institutions and sciences. So Oekology, as an interdisciplinary science, foundered and fragmented into home economics, consumerism, water research, nutrition, bacteriology, marine biology and industrial technology. And it wasn't again given serious credence until Rachel Carson took up the ecological cudgels against manufacturers of pesticides in 1962.

- Virginia Hoffman



IN CRITICAL CONDITION: THE
CRISIS IN AMERICA'S HEALTH CARE,
by Edward M. Kennedy, Simon and
Schuster, 1972.

The victims of our unhealthy environment are the human element, which Edward Kennedy examines as he discusses the disastrous effects of rising health care costs on the elderly, handicapped, low income and, to some degree, everyone else who needs health care, including doctors.

A football player, paralyzed for life, has medical expenses that mount into hundreds of thousands of dollars; automobile injuries of a bank president put him out of a job, into debt and dependent on his parents for financial support; complicated childbirths, heart, kidney, cancer patients--all, financially ruined; people turned away from hospitals die because they cannot pay for health care. These testimonies of human tragedy go on and on throughout Senate sub-committee hearings on health. Other problems Kennedy defines from these cases are:

- Scarcity of doctors in rural areas and inner cities.
- Scarcity of general practitioners; surplus of surgeons; and too many unnecessary operations.
- Dual systems of health care with private, well-equipped hospitals for the wealthy, and rundown, public hospitals for the poor.
- Conflicting medical advice and fragmented services with complicated health care arrangements left to the bewildered, stricken patients and families.
- Denial of jobs to chronically ill or handicapped people to keep insurance rates low.
- No guarantees of quality health care for anyone.

--No control over unreasonable hospital or doctor rates because doctors and hospitals control the insurance companies.

Kennedy then statistically compares our system of health care with that of Britain, Israel and the Scandinavian countries and concludes, "the United States pays more per capita for health care than any other industrialized nation in the world, but it gets less health care".

His solution to this centers around the basic belief that no citizen should be denied health care, that comprehensive health care should be planned and implemented around the needs of people rather than the convenience and profit of health care providers. His detailed National Security Program calls for identical federal insurance coverage for all Americans, paid through an equitable system of taxation.

A century separates the forgotten woman scientist and the well-known senator; but their combined studies complete a fascinating circle of evidence around industry and business. Underneath the circle, a notice could be posted, saying, WARNING: THE AMERICAN PEOPLE HAVE DETERMINED RAMPANT CAPITALISM IS DANGEROUS TO YOUR HEALTH.

- Virginia Hoffman



GOOD NEIGHBORHOOD: THE CHALLENGE OF OPEN HOUSING, by Morris Milgram, W. W. Norton & Co., Inc., New York, 1977.

Morris Milgram, author of Good Neighborhood, has for 25 years fought for integration in housing. In Good Neighborhood he disproves the myths that housing values decrease with the introduction of non-white persons, and shows clearly that the quality of life improves with the discreditation of racial prejudices.

Milgram reports his extensive research across the country on housing programs which were established with a primary goal of interracial housing. He takes these examples from their earliest conceptions, through the building processes and evaluates the end results. He finds that those communities which were planned properly, away from ghettos and racial concentrations, maintained on the whole their initial balance without further control. Significant also is the data presented which shows that the majority of whites are not threatened by an increase in non-white neighbors, but learn to live with and accept each other. The theory of inevitable 'white flight' is proven a myth. Utilizing affirmative marketing techniques, housing units have become initially integrated, but finding developers and managers of complexes who are committed to developing and maintaining an integrated pattern on a long term basis is an ongoing challenge. Zoning laws, often a big obstacle to builders, can now be fought in courts. The law is slowly affirming the rights of open housing.

The last chapter, dealing with "new towns" in towns, offers realistic concepts to revitalize and stabilize urban inner neighborhoods. An appendix is

included which offers recommendations for implementing many of the ideas presented.

This publication presents information which should be widely studied by those in housing and interracial development as well as the layman interested in the quality of life for all men in community.

- Janice Kutcher

odds & ends

READERS WRITE...

About Our Conference

Early in the Fall, Jane wrote and asked me to comment on last summer's Community Service Conference...

First, let me assure you that I found the Conference to be a high point in my life both because it was a retreat from the ordinary and because it provided me with much to think upon. Further, I plan to attend every future Conference which does not conflict with the start of classes.

As I told Gris, the theme this year (1976) - morale - was pertinent not only to the building of intentional communities but also to all situations where persons have elected to do something different. Consequently, I could identify with the issue from a personal standpoint, since I am always out of the mainstream, and also because the lack of morale, or better an eroded sense of esprit is characteristic of Sangamon State. I understand this problem also exists at New College, Hampshire, and I

grant every other innovative University, including Antioch. To generalize further, this problem probably accounts for most of the malaise experienced in America today.

Unfortunately, I found little to transfer back to SSU. But I did find much reinforcement for Joanne's and my approach to living and our life style. In this respect I am probably much like Ned Woodhouse who was looking for specific answers for his community and who found them for himself. At this point in our development, this discovery and this strength is probably the greatest gift all of us could receive.

Joanne and I have little doubt that we will leave academe within the next decade to enter an intentional community. Such a move involves both the finding of the right community and the sense of confidence and insights we intuitively feel we must have to sustain us during the early building process. These conferences therefore provide us with the contacts and the issues we will face when we are ready.

From an analytical philosophical standpoint I am in total agreement with Gris that we should identify the natural phenomenological bases for what many have called parapsychological events. Where I depart from his approach in the building of Community is that I do not feel we need scientific verification of human sensitivities before we embark upon such ventures. Further, I am inclined to believe that we have too little information about human behavior (i.e. we have defined too few parameters) to rely solely upon the scientific systematic approach to identify and remedy major personality

conflicts...

Why I enjoy the many discussions I have had with Gris is that I can agree on the issues and thoroughly enjoy the attempts to relate our knowledge in different areas to these issues. No where else have I found such intellectual stimulation and a deepening sense of respect for individual viewpoints...

Again let me say that I look forward to seeing you next summer, (1977). I am very thankful that time and circumstances have allowed us to rekindle our friendship.

- Earl Rollins, Illinois

I plan to attend conference on Aug. 19-21. I enjoyed the conference last year very much. Look forward to seeing you all again this year.

- Gwen Shook, Michigan

... We believe that we have been continuously on your mailing list since 1950 when we went to a couple of your summer conferences. Perhaps you recall the young couple with a dream of making their place in the country into some sort of folk school.

It never happened. We just raised four children who are now grown and away. The land has multiplied in value with housing demand and inflation. Now we are advertising to sell the place (see ad enclosed) and think we may finally get out and see the world. We are still very much for rural life and the value of the small community - - but our local community, Paris, its council and

the Chamber of Commerce are for PROGRESS. Nutrition and the environment are coming to public attention, but in most instances the talk is just as vaguely general as it was 30 years ago. The dream to get into work that was socially significant or constructive has faded. But do keep us on your list.

- Alan Barron, Canada

Our Newsletter

The May-June '77 (Community) Service Newsletter interests me particularly as (I was a) Registered Nurse years ago. Then 48 years of marriage with a now retired M.D. psychiatrist.

So health is of long and real interest to me. Your May-June issue takes up so many vital things, so well.

- Ruth Eldridge, Pennsylvania

I did like the May-June issue and its several practical concerns that could be followed up by local people in (their) communities. I think the Newsletter needs this approach, along with what people have actually done locally and what they feel the effect has been (in terms of a better functioning community, better interpersonal relations and relations between the generations, better health etc.) I tried to do some of that in my article.

- Howard Cort, New York

Arrival of the latest Community Service Newsletter stirred my guilt feelings, for I wanted to let you

know how much I appreciated your comments and the various documents you sent me. I regret that I was unable to interest our Community Development Committee in your services and background material...

Meanwhile, keep me on the mailing list as a member; my interest in Intentional Communities is both bloody and bowed, but it is alive.

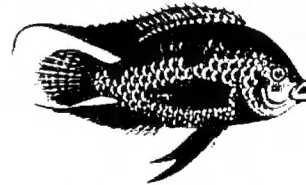
And Bless you for your organization and its mission!

- George F. Newkirk, Florida

EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned, if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

- Jane Morgan



CONFERENCE OF THE FOLK COLLEGE ASSOCIATION OF AMERICA

At last we have a broad based association in the United States concerned with what Sir Richard Livingstone called "the one great successful experiment in educating the masses of a nation". This is what the Scandinavians call the folkehj skole, translated in our terms as people's college or folk college. It has succeeded because it was designed specifically to educate young adults for life through living in a short-term, small group residential fellowship, as contrasted with the longterm, expensive large universities that primarily prepare people for careers. Of the students who go to the four year college--even of agriculture--in conventional universities, almost none return to the community that paid for their education, whereas students from the folk colleges are not acclimated away from life in their communities of origin and return to them with enlightenment and vision to make them better places with better ways of living.

A three day conference on the Folk College, at Berea College, Kentucky, on June 16-18, 1977, was initiated by a group of people from Berea and elsewhere with a long background of interest and involvement in the folk college.

Sixty people came to the conference. Speakers from Scandinavia and over the United States helped give substance, background and the vision of the people's college movement and function. Kare Grytli, director of a Norwegian folk college and Hans Kelstrup from a Danish college ably represented the best in both the tradition and current development of the Scandinavian movement. Myles Horton and Jack Hunter, among others, presented American versions of the basic philosophy. The diversity of participants was great. Time was required for building communication and exploring common ground.

Over the past year an initial group had formed and started a publication called Option, on the folk college for America. This will be continued, published out of Berea, with a subscription of \$3.00, by the editor, Ms. Sidney Farr, C.P.O. Box 657, Berea, Kentucky, 40404.

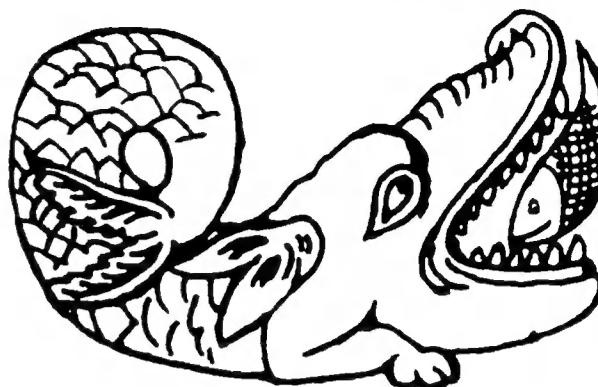
At the concluding business meeting Kay Parke, retired from the faculty of Cobleskill College, New York, was chosen as executive secretary for the coming year and John Ramsey of Berea was appointed president.

Griscom and Jane Morgan have agreed to assume part of the responsibility for the preparation of next year's conference, probably at Yellow Springs.

Myles Horton, from Highlander in Tennessee, emphasized that the folk or people's college is centered in life purpose, rather than subject matter, enlarging and making effective and meaningful the lives of students in the world of today and tomorrow. Each college must be a new conception, an outgrowth and expression of the lives and circumstances of the people involved. Form, vision and substance must vary to be indigenous to the people, while the characteristics of a folk college are necessary to accomplish this. Myles Horton told of small Madison college in America, independent in its origin, which he said had been more of a folk college than any he had seen in Denmark. It flourished with outside financial support only for capital investments, depending on the labor of faculty and students. Its alumni moved into scores of communities of rural America, reviving American rural life. But academia at last captured it and it largely lost its original genius. It had not been part of a movement that would help it resist conformity to the dominant pattern. Reinforcement of each other among folk colleges, in their aim to maintain freedom and central emphasis on values, has been one of the greatest accomplishments of the folk college movement of Scandinavia. This is one of the outcomes to be hoped for from the folk college association in America.

In 1944, on the hundredth anniversary of the beginning of the first Danish Folk High School, Community Service held its summer conference on the topic of the People's College and Community. Last year we published a Newsletter on this subject; it is now reprinted and for sale for 50¢ plus postage from Community Service.

- Griscom Morgan



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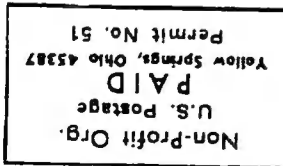
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CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions and memberships of its friends and those it helps. For consultations we suggest a minimum contribution equal to that of the user's hourly wage for an hour of our time.

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